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The Student volunteer



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The Student Volunteer

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MISSIONARY EFFICIENCY AND SERVICE.

BY LUTHER GULICK, M.D.

Devotion, heroism and self-sacrifice are splendid qualities which go far towards equipping one for effective service. Could the winning of the world to Christ be accomplished by one short, sharp conflict, there would be no need for the conservation of vitality which we now see to be a fundamental condition of long usefulness. To-day's civilization has multiplied our capacity for expending nervous energy tenfold, and reduced our means of acquiring it by outdoor labor one-half.

Usefulness upon the field depends largely upon staying power. How misdirected the consecration that allows one, in the first four years of missionary life, to get into a condition where efficiency for the balance of one's life is diminished!

The winning of the world is a campaign, not a skirmish. Superficial loyalty leads to thoughtless rush; deep abiding loyalty leads to the holding of one's self steadily in hand, so that the maximum of efficiency may be secured. The second takes more and deeper consecration than the first. To give one's self for Christ in one enthusiastic onset is easy, as compared to living steadily and strongly from year to year for Him.

There is, however, a deeper demand for the conservation of vitality than that of mere policy. The Old Testament gives us a clear statement of God's estimate of the man who, in apparent excess of zeal, violated God's direct command—obedience first, sacrifice second. And the man who will not obey, cannot sac-

rifice with approval from God. It is His clear message to us, that the laws of our physical natures are His laws, and are not to be violated any more than are moral commands. The body and its laws are not removed from the moral world. There are no sins which so blight the soul as does so-called "lust" of the flesh. One's spiritual insight and ability to understand God's message are related in vital ways to physical well-being.

What more pathetic sight than that of a devoted missionary removed from service in the prime of usefulness,—after the language has been well learned, after the love and confidence of the natives have been won, after school and church have been established,—and relegated to a life of continued struggle with nervous disease. "A mysterious dispensation of God's providence?" Not at all; overwork, over-worry, lack of vacation, lack of home life,—all conditions at variance with God's will, and so God removed him. He would not obey, so he could not sacrifice. And we may fairly judge of the comparative estimate in which God holds these things by the way in which He enforces His laws. He would prefer not to have His word preached, than to have it preached by those who violate them.

This leads us to speak of marriage and the missionary's home life as related to his effectiveness. The Christian home is the center, the focus point of the activities of a missionary's life. To establish Christian homes is to establish a Christian atmosphere. An individual rarely makes an atmosphere; a home always does. What one really means is shown by the way in which one acts in the home. Long sermons on the dignity of womanhood, of wifeness, had in a certain case little effect, but the stooping of the husband to tie up his wife's loosened shoestring set a whole neighborhood talking of the position of woman in that missionary's home. Family worship, the love of one's wife and children, the education of children, hospitality, the fact that one is a normal man on a plane with other men and has a family,—all point to the great advantage in service to those who marry, establish a Christian home, and have a family

of children. This, too, is in accord with God's command, but whatever penalties God may inflict on the parent for the violation of laws of health, those He inflicts upon the children with even greater severity.

For the sake, then, of those to whom God has made you responsible as to no others in the world, live the full-balanced life of obedience to God in physical things. Furthermore, it is my belief that many of our most effective missionaries will come from among the children of missionaries. They have no difficulties with the language or customs, will be acclimated, and the ties of home will draw them to the foreign field, but they must have vital energy. The power to transmit life and vitality is absolutely the most precious treasure of each individual. To be able to pass on that which summarizes all the life of the race,—that which has received the imprint of the devotion of one's self,—is one of the most sacred and holy responsibilities and capacities of each of us. We are the temporary guardians of life itself. Woe to the man or woman who lightly regards this holy trust, and who damages this eternal and holy thing, thus passing it on to lessen the good and increase the evils in the lives of the unnumbered, who are to follow and partake of this life.

What can one do as a student to enable one to best stand the change of climate, change of food and change of habits involved in going to a missionary land? The bodily processes should all be kept active, for then adaptations readily take place. The body seems to be adaptable to changes in inverse proportion to the age of the cells of which it is composed. Physical exercise promotes change and rejuvenation of tissue; accordingly, this is one of our chief means of maintaining bodily efficiency. In most fields there is no call for great muscular power or skill; reasonable, all-round, regular, unexcited bodily exercises are called for. The mind needs bodily exercise as well as mental recreation. Have some play available,—wheeling, kodaking, botanizing, swimming, etc. Formal, set gymnastic exercises are good, but are inferior to those games which enlist the inter-

est of the mind. Nervous people should avoid games of the kind in which great efforts are demanded, or extreme attention. Nervous breakdowns have been hastened by the playing of match games at sanitariums. The nervous exhaustion was more than the muscular gain. Bolting and skin friction are also valuable.

Symptoms of overwork are badges of dishonor. Many seem to be proud of them, as of scars received in honorable combat. They are rather the marks of parental discipline. May the time soon come, when we shall be as ashamed of violating physical as moral laws. To take care of one's self, year after year, is prosaic. People admire those who forget themselves and rush in, overwork and break down,—“such devotion!”, “such self-sacrifice!”, they say. In reality these missionaries did not have enough devotion to do the harder thing, and live simply and truly before God every day. We often wear ourselves out by taking responsibility which belongs to God. This is God's world. He is God. Things are going His way. We are to live His life fully and freely. Results belong to Him. The Father says obey. The child may not know why, but if a true child, he obeys and trusts the father for the result.

A VETERAN FRENCH MISSIONARY'S APPEAL TO STUDENTS.

BY REV. F. COILLARD, MAKOLOLO, AFRICA.

I never see a Christian young man, and especially a Christian student, without feelings of regret and envy. I have more than one reason for this, the chief one being the fact that his entire career is before him. Mine, though I am not aged, is behind me! Yes, behind me with its numerous landmarks all aglow with sunshine, like so many Ebenezers to the glory of God; behind me, with its trying experiences, its faults and lamentable failures.

It sometimes seems to me that, had I started out in times like these, had I been able to come in touch with these centers of life and light, and above all, had I been able to understand and appropriate the true principle of the Christian life, my life work would have been altogether different. This principle, enriching the inner life, would have transformed and purified my activity and zeal, and would have impressed upon my ministry a holy and more blessed seal.

When I found the Saviour, or rather when the Saviour found me, I gave myself to Him, my Saviour and my God. And I was sincere about the matter. Later, however, I made the humiliating and painful discovery that *one thing excepted*, I had given all to the Saviour,—my youth, my strength, the talents received from Him, my life, mother, and native land, yes, all without a regret,—all, *myself excepted*. I still reserved self for my own possession, and there was need of a gracious revelation from the Spirit of God, in order to make me wholly right with Him.

Ah, if my voice could reach those dear Christian young men who are soon to enter upon their life work, I would say to them, "Do not do as I did, do far better!" At the very beginning, *give yourselves!* Give yourselves in your entirety; give yourselves as Jesus gave Himself, body and soul. Reserve for yourself nothing, absolutely nothing, not even the choice of your life-work, nor that of its sphere of activity; you have no right so to do, and it would be a misfortune to you if you did. A soldier has no option as to his garrison, and deserves no more credit for serving his country in Tongking than in Paris. He obeys; it is his duty. His orders came from one above him; he does not argue about them.

And to this self-giving add an enthusiastic love for the person of the Master. Through the mists of theology and the storms and stresses of skepticism there comes the "It is I, be not afraid," and His presence restores to the soul serenity and peace. Then you will hear a voice crying to you, Ye have been

redeemed at great cost, ye are not your own; and from your heart you will reply, "The love of Christ constraineth us."

The Volunteer Movement, which is extending and growing stronger in the colleges and universities of America and Great Britain, is one of the most remarkable movements of this century. . . . It is a sign of the times. We have a right to expect from it the greatest things. The evangelization of the world in the present generation is not Utopian; it is a possible thing, but on one condition, viz., that every Christian be a consistent Christian and burn with a desire to "make Jesus King" in his heart, in his life, in the world. . . . One sentence uttered by our Saviour Himself, repeatedly comes to my mind with great power, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." We do not propose to convert the world, but it is necessary that the gospel be preached as a testimony to all nations. It is not the angels of heaven whom God honors with this mission, but us, redeemed by Jesus Christ.

Glance for a moment at a missionary map of the world, and you will be struck, as was I, with two things: first, the large number of countries to which the gospel has been carried; secondly, the many lands which it has not reached. Africa belongs to this latter number. She occupies a prominent place in the world, not merely because of the greatness, the mysteries and the wealth of her territory, but above all because of her moral wretchedness. Missions there are still but a fringe upon her garments, and not a continuous one at that. On the Zambesi, as on the Congo, we are advance posts, we Frenchmen; it is even said that we on the Zambesi are "lost sentinels." Before us, all about us, is night. There are vast regions which the messenger of peace has never yet entered. And we are so weak, we are so few! . . . Think of the multitudinous tribes who decay in the darkness and in the shadow of death, and who wait for you to come to them, bringing the light of that gospel which you believe.—*Letters a la Jeunesse Chretienne.*

WHAT CHINESE STUDENTS ARE PRAYING FOR.

Definiteness in intercessory prayer has been a missionary desideratum from Paul's time—note the strong words of Romans xv. 30-32—to the present day. As a help to such definiteness in the case of China, as well as by way of supplementing the Cycle of the American Movement, the weekly list of the "Cycle of Prayer," issued in November for Chinese students and missionaries, is reprinted below. The monthly list resembles ours.

SUNDAY. 1. All congregations in China: That preachers may speak in the power of the Spirit; that believers may be quickened and built up; that unbelievers may be converted. 2. All Sunday-schools: That teachers may go to their classes with a divine message; that there may be definite spiritual results from the teaching of each lesson. 3. All other Christian activities of this day, especially personal work. 4. The provinces of Chihli, Shantung, Honan, Hunan and Hupeh.

MONDAY, 1. The Emperor, Viceroys, Taotais and all others in responsible positions. 1 Tim. ii. 1, 2. 2. That the following among other evils which threaten the life of the country may be overcome: The opium habit, gambling, impurity, the love of money, lying. 3. That the new civilization of China may become a truly Christian civilization. 4. That Christian nations may exemplify the Golden Rule in all their relation with China. 5. The provinces of Chekiang, Kiangsu, Kiangsi, Anhui, and Fuhkien.

TUESDAY. 1. The National Committee and Secretaries of the College Y. M. C. A. of China, that they may be given wisdom to guide the development of this movement. 2. The Officers and Committees of all the Associations in the colleges and schools of China, that they may conscientiously perform their duties. 3. The weekly religious meeting of each Association, that it may be an occasion of spiritual refreshing. 4. That all members of the Associations may faithfully observe the Morning Watch, namely, spend at least the first half-hour of

every day in devotional Bible study and prayer. 5. That all the members of the Associations may take an intelligent and active interest in extending the Kingdom of Christ in China and throughout the world. 6. That the Christian students may lead their fellow students to become followers of Jesus Christ. 7. The provinces of Kuangtung, Kuangsi, Yunnan, Kueichau, and the island of Hainan.

WEDNESDAY. 1. The World's Student Christian Federation, composed of the following movements: American Intercollegiate Y. M. C. A.; Australasian Student Christian Union; British College Christian Union; College Y. M. C. A. of China; German University Christian Alliance; Intercollegiate Y. M. C. A. of India and Ceylon; Scandinavian University Christian Movement; South African Student Christian Union; Student Christian Movement in Mission Lands. 2. Student movements in Holland, French-speaking countries, Japan and in other lands, that they may soon become a part of this Federation. 3. The provinces of Shansi, Shensi, Kansuh, and Szuchuan.

THURSDAY. 1. That increasing numbers of Chinese students may devote their lives to the work of proclaiming Christ to their own countrymen. 2. The Student Volunteer Movement in in Britain, America, on the Continent of Europe, in India and Ceylon, in Australasia, in South Africa, and in other lands—that the Christian students of the whole world may soon be united in the missionary enterprise. 3. That the watch cry of the Student Volunteer Movement, The Evangelization of the World in this Generation, may be fully realized. 4. That the Spirit of God may raise up from among the Chinese a few evangelists of mighty spiritual power. 5. For Manchuria, Mongolia, Tibet and other Dependencies of China.

FRIDAY. *Self-Examination and Confession.* 1. With reference to my easily besetting sin. 2. With reference to my prayer life. 3. With reference to my habit of personal devotional Bible study. 4. With reference to my faithfulness in

Christian work. 5. With reference to my character-building and preparation for my life work.

SATURDAY. *Thanksgiving.* 1. For victories over temptation and evil. 2. For answers to prayer. 3. For other personal blessings. 4. For successful work in the different departments of our Association. 5. For the favorable development of the Christian movement among the students of China. 6. For what God hath wrought among the students of other lands. 7. For the progress of the Gospel of Christ among the races of mankind.

AN OPPORTUNITY TO AID CALCUTTA STUDENTS.

CALCUTTA, INDIA, 86 College street, Jan. 27, 1897.

MY DEAR VOLUNTEERS:

You know what good missionary books have done in awakening you to the great work of saving the world. Will you not coöperate with us in bringing this powerful agency to bear on the English-speaking students of India.

We are starting a library for the 40,000 English-speaking natives of Calcutta, 10,000 of whom are now studying in the schools and colleges of this city. We would like your help in securing donations of suitable books from students, professors and others, and we will undertake to give them a very wide reading. Little more will be needed than to let it be known that you are collecting a package of books for this purpose.

Please send them to Mr. George L. Leonard, 40 East 23d street, New York, to be forwarded to us. There are scores of valuable books lying unused on the shelves of Christians at home, which might be of great power in helping to awaken and save India. Kindly put the donor's name in each book, and with the books send also your prayers for the speedy triumph of the gospel among the Students of this great Empire.

Yours very sincerely,

J. CAMPBELL WHITE.

The Student Volunteer

OFFICIAL ORGAN OF THE
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

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MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART
THOU, O GREAT MOUNTAIN?"

Students will be glad to read our leading article by their old summer school friend, Dr. Gulick, as he emphasizes some important elements in the missionary's life. Himself born on missionary soil, and at present the head of the Physical Department of the Y. M. C. A. Training School at Springfield, as well as in charge of similar interests of the International Committee, he speaks with authority. Let every one of our volunteers pay earnest heed to his words, even though some may be inclined to question his views as to the importance of marriage in order to the greatest efficiency.

Mr. White's appeal needs no endorsment from us; we can only suggest that action be taken immediately to meet the need of our Calcutta brothers.

Monsieur Coillard and Mrs. Whittemore have also spoken to the heart of some, we are sure. If the story of the Coillard family could be told, every word of his would have weight.

Why should they not move our students, as they already have those reached by the French Movement, from whose circular we translate them?

MR. MOTT'S COMPLETED TOUR.

On March fifth, Mr. John R. Mott landed at Tacoma, Wn., and before this reaches the reader he will be in New York. Since leaving our shores on July twentieth, 1895, he has aided in girdling the world with a bond of union such as it has never before known, the bond of a federation uniting all great national students' Christian organizations. To say that we of his native land rejoice in his return and are thankful for the marvelous work which he has been privileged to do during the twenty-one and a half months since he bade us good-by, is a very inadequate expression of our deepest feelings. Men have lauded public benefactors; orators have uttered panegyrics in praise of great conquerors: but those victories and benefactions have usually been of a material nature and have benefitted only one land or empire. What has been accomplished on this tour constitutes an epoch in the history of the Kingdom of God, and has alike blessed Christendom and non-Christian lands. In the presence of such accomplishment, we dare not point to any man, but rather ask our readers to devoutly thank the Triune God, through whom these victories have been won.

No one person could have been even the agent of such a campaign. Mr. Wishard's notable three years' tour through mission lands; the labors of Messrs. Reynolds, Moorhead, Wilder, and Fraser in Europe; that historic hour in August, 1895, when American, British, German and Scandinavian delegates voted into existence the World's Student Christian Federation; the host of earnest missionaries, who furnished the indispensable basis of work in the lands visited,—these were the human agents without whom little could have been accomplished.

But spiritual forces, too, have been at work, and as our

representative journeyed from the lands of the Bible through the venerable empires of India and China, and came in touch with the new life of Australasia, Japan and the Hawaiian Islands, the incense of intercessory prayer has increased in volume and intensity, and brought from the throne of God those influences so absolutely necessary in every great work. Not Mr. Mott's logic and life and spirituality, so much as the petitions of thousands of Christians who have prayed without ceasing; not the power of deeply earnest conferences, but the Wonder Working God Himself, should fill our thought as we welcome again the man through whom so much of blessing has come to the nations.

But is America to remain unblessed? We shall have the privilege of often listening to Mr. Mott as he addresses our colleges, summer schools and conventions; why should we not strive as earnestly to fulfill the conditions of a Pentecost, as did our fellow students in India and China? Our Volunteer Movement should realize more than ever the momentous duty and opportunity before it, and address itself with new enthusiasm and devotion to the missionary propaganda at home and abroad. When we remember what has been done toward the realization of our watch cry through this one tour, does our courage fail us as to the ultimate issue? No; this is but the cloud, "as small as a man's hand," which before a band of resourceful and praying Elijahs will soon break with torrents of rain the weary three years of drought and distress. Blessings beyond all previous experience may be near, but the Elijahs must not be found wanting. Up, fellow volunteers, to Carmel for the seven-fold wrestling, and then down on the plain to run with girded loins before the chariot of our victorious Lord and King.

CHRISTIAN WORK AMONG THE STUDENTS OF JAPAN.

A letter from Mr. Mott, dated Honolulu, February sixth, gives some account of his labors in Japan, where nearly twelve

weeks were spent in student work. While in India and China, conferences were the leading feature, and in Australia that of organization, in Japan the time was divided between organizing and evangelistic work.

Efforts in the former direction were very gratifying. Aided most efficiently by J. T. Swift, the General Secretary of the Tokyo Association, and by the Japanese workers, Niwa and Yabuuchi, Mr. Mott is able to report that the eight student associations with the western basis have now become twenty-eight, and that there are now but three leading government institutions without such organizations, and practically none of the higher educational institutions under American or British control.

More important still was the convention held at Tokyo, Jan. 18th and 19th, for the purpose of effecting an intercollegiate union. As was to be expected among such keen minds saturated with the spirit of the New Japan, the burning question was that of the basis of the Union. Happily, the Convention planted itself squarely on the evangelical platform, and the Constitution is as carefully safe-guarded as any other in the Federation. Our readers will be glad to know that constitutional provision has been made for the promotion of the Volunteer Movement as an organic part of the associations, though the time does not yet seem ripe for an emphasis of that department of the work. The Central Committee of the Student Y. M. C. A. Union of Japan is one of unusual strength, and starting as it does with a larger number of associations than did any other of the ten organizations now composing the Federation, it is destined to be a most important factor in the religious future of the Orient.

Accounts from various sources unite in testifying to the great value of the evangelistic work done on this tour. In some cities such a turning to God has never before been seen. Meeting places were not large enough, and in spite of open doors and windows, many could not hear. Though the main address with its interpretation was usually two hours in length, so great

was the earnestness of the students,—mainly non-Christian,—that most of them would remain for the series of three after meetings. The spiritual power of these services was such that Mr. Mott could write: “Friends who have been praying for the work in Japan will be filled with praise to know, that within three months in this most difficult field, a larger number of students have, with courage and apparent conviction, declared themselves publicly as believers in Christ as their Saviour, than in the similar meetings of the preceding nine months.”

DON'T MAKE WORK.

BY MRS. E. M. WHITTEMORE,

Although the heart may be aglow with the love of God; if one is naturally enthusiastic there is a subtle danger of forcing conclusions and of almost unconsciously assuming the leadership in connection with Christian work, instead of waiting on the Lord for preparation and for obedience to His call; subtle, because it is in reality nothing but made work and valueless, since it terminates in perplexity, assertion of self and various discouragements in no manner conducive to true spiritual growth. When such mistakes are ignorantly committed, they are not only overlooked by the Lord, but He also creates within the heart a desire to use them in urging others to avoid similar experiences.

Gratitude for a Saviour's love is best proved by abiding His time and doing His will in all things; otherwise, the activity of the Christian very frequently causes pain to Him with whose blood we are purchased. Let us cultivate the willingness to receive work rather than to make work. When doing the latter, the attention becomes more or less absorbed and we are not in a condition to receive or undertake it when offered. Consecration means full surrender, “Casting all our care upon Him who careth for us, being anxious for nothing.” No listlessness is attached to it, but great activity, though sometimes we must stand still when the Master can be glorified by so doing.

If, after enjoying some particular service, we are prevented for a season from continuing in it, let this be regarded only as a blessed opportunity for receiving more of Christ Himself. The highest form of service rendered to Him is not the working because of love for the one whom we serve, nor to prove our love to Him, but a working *in* love and at His dictation. And if to be still is His command, our obedience cannot but be acceptable in His sight, even far more so than what we might be able to accomplish, when working with a desire to prove our love.

Waiting moments, waiting moments
 Spent low at the Saviour's feet;
 They are preparation moments
 For new service, rich and sweet.

Rich and sweet 'tis full of Jesus,
 When it comes to us that way;
 For we know the work He gives us,
 Will be blessed by Him each day.

THE MONTHLY MISSIONARY MEETING.

PICTURES FROM MISSIONARY HISTORY.

The study course on Missionary History having been concluded, let this meeting be devoted to graphic accounts of scenes in the history of missions. While some of these may be those met with in the class, let most be taken from our century.

1. *Subjects.* Choose such as can be most easily looked up, *provided that they are interesting.* The following are suggested as illustrations: (1) Patrick at Tara; (2) Baptism of Clovis; (3) Boniface and the Geismar Oak; (4) Livingstone's Body Guard; (5) Martyr's Well at Cawnpore; (6) Scene in Duff's School; (7) Judson's Prison at Oung-pen-la; (8) Morrison in His Chinese Cellar; (9) A Mongol Interior, by James Gilmour; (10) A floating Bible in Nagasaki Harbor; (11) Paton's Well; (12) Fuegian Rock Inscriptions, by Allen Gardiner's Party.

2. *Map.* This is very essential. Let it be one of the world, and large enough to be seen by the entire audience. Mark upon it the locations of the various scenes. This may be done by pinning in the proper places large notary seals. A far better method of causing the facts to stick in the memory, is to cut out of stiff paper of different colors, symbols or pictures suggesting the description, to be pinned on the map in their proper places. Thus for the above list (1) may be represented by a trefoil, so often associated with Patrick; (2) by Clovis's sword; (3) by an ax; (4) by two united circles containing within them the names of Susi and Chuma; (5) by a crown; (6) by a book; (7) by chains or stocks; (8) by an ancient candlestick and lamp; (9) by a Mongol tent; (10) by an open Bible on waves; (11) by a well-curb; (12) by Ps. lxii. 5-8. Attach to each symbol the date of the occurrence, or of the person's death. If the audience cannot be made to see the mnemonic value of this method, but would deem it too juvenile, use the seals to mark the spots.

3. *Descriptions.* The length of time devoted to each scene will depend on the number decided upon. Forty or fifty minutes in all may be given to these descriptions. The term "picture" suggests the kind of description needed; seize the salient points and portray them, so that the audience may grasp the incident and realize its significance in the work of missions. The number of speakers will depend on their ability to enter into the spirit of such a meeting: assign one person to each scene, if there are enough who can do the work well; if not, allot them to two or three speakers.

4. *Review.* If symbols are used, for the sake of impressing the facts indelibly on the memory, the leader may briefly review the evening's work by calling for names and events connected with each marked section of the map. Afterwards ask the audience to give the dates, without looking at the map, as the different events described are named by the leader. If replies are not spontaneous, do not prolong this review.

ORGANIZATION AND METHODS OF MISSIONARY WORK.

BY THE EDUCATIONAL SECRETARY.

STUDY I. THE OBJECT AND MOTIVE OF MISSIONS.

Required reading: Bliss's "Organization and Methods of Mission Work," ch. i. *Additional readings:* "Conference on Foreign Missions, Mildmay, 1878," pp. 93-100; Dennis's "Foreign Missions after a Century," pp. 199-218; Knowlton's "The Foreign Missionary," chs. iv., v.; Leonard's "A Hundred Years of Missions," chs. i., ii., vi.; Pierce's "The Dominion of Christ," pp. 9-22; Stanley's sermon in Müller's "On Missions," pp. 5-29; Storrow's "Protestant Missions in Pagan Lands," ch. iv.; Thompson's "Foreign Missions," Lect. II.; Warneck's "History of Protestant Missions," Introduction; Wherry's "Missions at Home and Abroad," pp. 148-164.

- I. Introductory paragraph.
 1. Different classes of missionaries described.
 2. Object and motive of missions vaguely apprehended.
- II. Statement of motives as historically developed.
 1. Early motive, loyalty to Christ; His witnesses.
 2. Desire to develop characters worthy of Him, and to save remote nations.
 3. The upbuilding and glorification of the Church.
 4. A conquering Roman Christianity; Loyola and Xavier.
 5. Early Protestant motives; Zinzendorf, Brazilian Huguenots and Carey.
- III. Present-day objects to be attained by missions.
 1. Salvation of individual souls from heathen darkness.
 2. Educating natives to minister to their fellows.
 3. Formation of native church; its upbuilding; primary education.
 4. Civilizing influences; necessity for relief work.
 5. Why higher education is needed; drain on societies.
- IV. Criticisms and reactionary tendencies.

1. Impatience for results; business more emphasized than faith; feeling of premillenarians.
2. Simple evangelization for a specified period.
3. The Student Volunteer Movement's position.

V. Summary of factors prominent in missionary life.

STUDY II. ORGANIZATION OF MISSIONARY WORK.

Required reading: Bliss's "Organization and Methods of Mission Work," ch. ii. *Additional readings:* Christlieb's "Foreign Missions," pp. 56-62; Cust's "Missionary Methods," pp. 124-167; "Encyclopædia of Missions," Vol. II., pp. 195-198; Lawrence's "Modern Missions in the East," pp. 283-291; Manuals for Missionary Candidates of various Boards; "Missionary Herald," Mar. 1897, pp. 97-99; Smith's "Short History of Missions," chs. xi.-xiii.; Stevenson's "The Dawn of the Modern Mission," especially ch. i.; Wherry's "Missions at Home and Abroad," pp. 29-41; Wishard's "A New Programme of Missions," ch. i.

- I. Organization previous to the sixteenth century.
 1. Early independence of action.
 2. Beginnings of churchly organization of missions.
- II. First Protestant societies.
 1. Societies from 1649 to 1731; their objects.
 2. Date and sketch of first modern missionary society.
 3. Early societies; characterized and contrasted with those of the Catholics.
- III. Missionary organization in this century.
 1. Kinds of work to be done abroad and at home.
 2. Form of organization; board, officers; the C. I. M. and I. M. A.
 3. Summary of two-fold work of missionary organizations.
 4. Differences in national societies. (1) English societies; (2) Continental societies; (3) American societies at first and to-day.
- IV. Ecclesiastical relations of missionary organizations.
 1. Voluntary, independent societies.
 2. Semi-ecclesiastical organizations.
 3. Boards directly connected with denominations.

4. Relations of boards as corporate bodies to their denominations.

V. Auxiliary missionary organizations.

1. Independent aid societies.
2. Women's missionary boards.
3. Young peoples' and students' organizations.

STUDY III. AGENCIES IN THE FIELD.

Required reading: Bliss's "Organization and Methods of Mission Work," ch. iii. *Additional readings:* Cust's "Missionary Methods," pp. 43-60, 111-117, and his "Notes on Missionary Subjects," Pt. III., pp. 37-68; Dennis's "Foreign Missions after a Century," pp. 222-228; "Encyclopædia of Missions," Vol. II., pp. 198-201; Knowlton's "The Foreign Missionary," ch. iii.; Lawrence's "Modern Missions in the East," chs. viii., ix.; Martenson's "Christian Ethics (Social)," Vol. III., §148; Mitchell's "Foreign Missions of Protestant Churches," ch. v.; "Records of the Shanghai Conference, 1877," pp. 323-338, 407-418; "Report of the Centennial Conference on Foreign Missions, London, 1888," Vol. II., pp. 4-13, 463-487, 535-561; Smith's "Conversion of India," pp. 172-178.

- I. Kind of agents employed in different ages.
- II. Ordained and lay missionary agents.
 1. Unordained men give way to ordained.
 2. Kinds of work still demanding laymen.
 3. Women lay workers, married and single.
- III. Unmarried missionaries; reasons pro and con.; communities.
- IV. Some qualifications for the foreign field.
- V. Matters affecting the material welfare of missionaries.
 1. Historical statement concerning missionary support.
 2. Present view; differential allowances; extravagance.
 3. Inexpensive missionaries.
 4. The agent's manner of life on the field.
 5. Former and present view concerning furloughs.
- VI. The Mission on the foreign field.
 - I. Different senses of the word Mission.
 2. Who constitute the Mission? Women.
 3. Organization and functions of the Mission.

4. Stations and out-stations; relation to the Mission.
5. Questions of interdenominational comity.
- VII. Native agents and their relation to the Mission.
 1. The important lines of work assigned to them.
 2. Problems connected with native helpers.
- VIII. Auxiliary helps to Missions on the field.
 1. Aids derived from commerce and rapid transit.
 2. Christian Governments as aids to missions.

STUDY IV. METHODS OF REACHING THE PEOPLE: EVANGELIZATION; ZENANA AND MEDICAL WORK.

Required reading: Bliss's "Organization and Methods of Mission Work," ch. iv. *Additional readings:* "Decennial Conference, Bombay, 1892-3," Vol. I., pp. 314-369; Dennis's "Foreign Missions after a Century," pp. 228-234; Kennedy's "Life and Work in Benares and Kumaon," chs. xi., xiv.; Lawrence's "Modern Missions in the East," pp. 165-176, 183-187; Lowe's "Medical Missions," ch. ii.; "Missionary Conference in South India and Ceylon, 1879," Vol. I., pp. 5-30, 253-268; Murdoch's "Indian Missionary Manual," chs. ix., xix.; "Records of the Shanghai Conference, 1877," pp. 76-132; "Records of the Shanghai Conference, 1890," pp. 177-195, 210-285; "Report of Centennial Conference on Foreign Missions, London, 1888," Vol. II., pp. 29-34, 103-183.

- I. Introductory: preview of chapters IV.-VI.
- II. Three classes of people met with in pioneer work.
- III. The message in the pioneer stage.
 1. Two great needs of non-Christian lands.
 2. Early and modern methods of meeting these needs.
- IV. Preliminary qualifications of the pioneer.
 1. Accurate and creative knowledge of the language.
 2. Knowledge of native ideas: adaptiveness.
 3. Illustrations of such ability.
- V. The actual work of the pioneer.
 1. Personal work: Dr. Nevius' testimony; Catholics.
 2. Preaching: place, audience, style, subjects, discussion, attitude toward native customs and beliefs.
 3. Touring: three-fold purpose; Paul's journeys.
 4. Bible and tract distribution: their varying value.
 5. Zenana work: national differences; methods.
 6. Medical work: value, methods, cautions.

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